1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien
Formosa AD1

With the advent of the Japanese in 1895, Lukang very soon lost its importance as a port, for Japan's plans for the colonization of Taiwan did not include maintaining Lukang as a trade and immigration center. The Japanese set about cutting off the movement of people and goods between Taiwan and the mainland, and, to divert the colony's trade from China to Japan, they built the port of Keelung in northern Taiwan (Barclay, 1954b:12, 18–42). The demise of Lukang both as a port and as a major urban center was hastened by the silting up of the harbor, which had begun even before the coming of the Japanese. As a result of Japanese indifference to Lukang as a port, the harbor soon became unusable.

The final blow by which the Japanese doomed Lukang's importance was the routing of the extensive west coast railroad system far from Lukang. The city could then neither be maintained as a major market town nor as a point of trans-shipment for the area's produce. Its decline as an urban center and as an influence on the surrounding area was reflected in an accompanying population decrease from one hundred thousand in the late eighteenth century to fifty-one thousand in 1954 (*Women te Lukang Chen*, 1954). The decrease took place despite the high rate of population growth in the rest of Taiwan.

Today, Lukang stands several miles from the sea, a city much diminished in size and importance. It offers little economic opportunity for its inhabitants, and despite some light industry, few village people are employed there. Nevertheless, although it is now a small, out-of-the-way city, it offers nearby villagers a convenient local marketplace and a center for some entertainment. Most important, it still functions as a religious center. From the earliest times the Chinese immigrants brought their gods with them from the mainland to Taiwan. These gods and goddesses, such as Matsu, became firmly established as important deities in Taiwan; the Matsu temple in Lukang is believed by the people of the area to be the oldest or second oldest Matsu temple on the island. For this reason Lukang is still one of the most important focal points for the religious pilgrimages of those who maintain loyalty to the Goddess Matsu.

The historical picture of this area at the time of the late Ch'ing dynasty comes from data furnished by older or better educated residents of the area and several local Chinese and Japanese gazetteers.[8] These various sources were used, wherever possible, to corroborate one another. The sources note that in the late nineteenth century the area was sparsely populated and that its inhabitants lived in constant fear of bandits. Up to the early part of the twentieth century dry farming produced most of the staples grown, since there was only a very limited system of irrigation. Crops like wheat, soybeans, sorghum, sweet potatoes, peanuts, a plant used to make dye for cloth, and broom grass were

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien
Formosa AD1

NOTES

Chapter 1: Introduction

[1] During the last six or seven years of their regime, the Japanese government attempted to strengthen support of the war effort amongst the Taiwanese population. To do this, they expanded the compulsory school system and put in force many new regulations, i.e., only the Japanese language was used in the schools, Shinto religious symbols such as the Shinto God's shelf (*kamidana*) and Japanese patriotic scrolls replaced the traditional Taoist gods' statues and scrolls, Japanese festivals were observed, and many Taiwanese had to take Japanese names. However, immediately after war's end, the Taiwanese reverted to their traditional Taiwanese (Chinese) customs.

Chapter 2: The Setting

[1] The amount and distribution of rainfall in the Hsin Hsing area is: January .79–1.97 inches, April 3.93–5.90 inches, July 7.86–11.80 inches, October .79 inches. The average annual rainfall in the Chang-hua Hsien area is 39.37–59.05 inches.

[2] A great many of the overseas Chinese living in the Southeast Asian countries also came from the Ch'uan Chou and Chang Chou areas near Amoy.

[3] The historical information gathered from older residents of the area was based mainly on their own experiences as children and on stories told to them by their elders.

Some of the numerous gazetteers available are listed in the section of the bibliography on Chinese and Japanese Language Sources. Chen Shao-hsing, Professor of Sociology and Demography at National Taiwan University, first warned me in 1957 that some problems exist in using these and other such materials in attempting to gain detailed information about Taiwan generally, or about local areas particularly. Although Chen notes in his recent book (1964:196–197) that some earlier Ch'ing dynasty chroniclers, e.g., Chen Meng-lin, author of *Chu Lo Hsien Chih* (1710), and Chen Wen-ta, compiler of the *Taiwan Hsien Chih* (1720), were reliable, he also points out that some later ones such as Yu Wen-i (1750), Wang Ying-ts'eng (1764), Hsieh Chin-luan (1807), and Chen Shu-chün (1832) were unreliable. Chen (1964:196–197) points out that these latter authors cited what was mentioned in the Chen Wen-ta (1720) book regardless of the actual change in customs through time. Apparently, then, they employed the practice of compiling at least some of their data from previously written gazetteers rather than going out into the countryside to obtain the necessary information. But even the reliable gazetteers usually still presented a composite

1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5
Taiwan AD6
Formosa AD1

picture of life rather than ethnographic-type studies of any one area.

During the Japanese period in Taiwan (1895–1945), Japanese police, administrators, and academic researchers also made extensive detailed studies in Taiwan. These works, such as the *Taiwan Szu Fa* (1910–1911), also were usually composite studies. But these more often dealt with specific aspects of Taiwanese (Chinese) life, such as: family, civil law, economics and agricultural processes, religion and magic (frequently viewing the local people as superstitious and backward), and general customs and habits of the Taiwanese. In these studies, the researchers frequently used scattered illustrative material drawn from either the cities and/or the rural areas of Taiwan.

Thus, a number of the Chinese and Japanese studies are generally valuable for providing a picture of early conditions for some general areas and on many specific subjects in Taiwan. They are, of course, also valuable for comparative purposes. Unfortunately, rarely, if ever, do any of them furnish any ethnographic or contextual picture of Taiwanese life for any particular area in Taiwan, and especially not for the area of Hsin Hsing village. This has meant, therefore, that the available material has been of only limited value in the historical reconstruction of life in the immediate area of Hsin Hsing. It is also unfortunate that either during or after World War II, the historical records for Hsin Hsing and its immediate area which, during Japanese times, were usually kept in the district police station were apparently destroyed or lost.

[6] *Pu Yen Chuang Yen Ke Chih*, no author, Ta Chen 15 or 1925, handwritten in Japanese with additions made in Chinese after the war. Found in the Pu Yen Hsiang Public Office. This source notes that in the Pu Yen area only about 600 *chia* of land were irrigated in the early 1900's. But by 1922 there were 2,100 *chia* of land irrigated, and in 1925 another irrigation system, the Er Pao Chen, was added.

[8] Barclay discussed how Taiwan was built up economically as a colonial area of Japan.

[9] Demographic figures for the whole island of Taiwan are based on local statistics from district public offices such as the Pu Yen Hsiang office.

The 1958 village population figures, the most recent ones cited in this section, differ from those 1959 figures used in the material in Chapter 5 on social organization. Figures from the earlier date are used in this section because they are the ones most comparable with the census figures available for the *hsiang* and all of Taiwan. On the other hand, the 1959 figures were the only ones specific and complete enough to be useful for the breakdown in social organization and family.

[7] These population growth rate figures are for Taiwanese only; aboriginals are not included.

[8] This population growth rate figure is only for Taiwanese and mainlanders in Taiwan; aboriginals are not included.

[9] Based on a discussion in May, 1960, with Professor Chen Shao-hsing, sociologist and demographer at the National Taiwan University. Some of the social factors affecting the birthrate and the trends in population growth will be examined in the chapters on social organization and especially on life cycle.